



SUNDAY EUCCHARIST WITH PRAYER FOR SPIRITUAL COMMUNION

FOURTEENTH SUNDAY
AFTER PENTECOST

AUGUST 29, 2021

CHRIST'S CHURCH
CATHEDRAL,
HAMILTON

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Anglican Church is its liturgical worship. Liturgy refers to the patterns, forms, words and actions through which public worship is conducted.

*The people's responses are in **bold**.*

A Prayer for the Power of the Spirit among the People of God

God of all power and love, we give thanks for your unfailing presence and the hope you provide in times of uncertainty and loss. Send your Holy Spirit to enkindle in us your holy fire. Revive us to live as Christ's body in the world: a people who pray, worship, learn, break bread, share life, heal neighbors, bear good news, seek justice, rest and grow in the Spirit. Wherever and however we gather, unite us in common prayer and send us in common mission, that we and the whole creation might be restored and renewed, through Jesus Christ our Lord. Amen

The church-wide leadership of The Episcopal Church and the Evangelical Lutheran Church in America (2020)

The Gathering of the Community

When the service is accompanied by music, it often begins with an instrumental or vocal piece of music during which the congregation can prepare for worship.

GATHERING MUSIC

Psalm Prelude Set 2 No. 2

Herbert Howells (1892-1983)

"Yea the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike."
(Ps. 139 v. 11)

WORDS OF WELCOME

SENTENCE

The Father brought us forth by the word of truth that we should be a kind of first fruits of his creatures.
James 1.18

THE OPENING ACCLAMATION

The grace of our Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Spirit, be with you all.
And also with you.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Anglican worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid: Cleanse the thoughts of
our hearts by the inspiration of your Holy Spirit, that we may
perfectly love you, and worthily magnify your holy Name;
through Christ our Lord. Amen.

THE GLORIA *(sung by all)*

William Mathias, 1980

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to God in the high- est, and peace to his peo-ple on
earth. Lord God, heav'n-ly King, al- might- y God and Fa- ther, we wor-ship you, we
give you thanks, we praise you for your glo - ry. Lord Je- sus Christ, on - ly Son of the
Fa- ther, Lord God, Lamb of God you take a-way the sin of the world: have mer - cy
on us; you are sea - ted at the right hand of the Fa - ther, re-ceive our prayer.
For you a-lone are the ho - ly One,
you a-lone are the Lord, you a-lone are the Most High, Je- sus Christ, with the
Ho - ly Spi - rit, in the glo - ry of
God the Fa - ther. A - - men.

THE COLLECT FOR THE FOURTEENTH SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures of the day.

The Lord be with you

And also with you.

Let us pray.

Author and Giver of all good things,
graft in our hearts the love of your name,
increase in us true religion,
nourish us in all goodness,
and of your great mercy keep us in the same;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

Amen.

The Proclamation of the Word

THE FIRST READING

This reading is taken from the Epistles.

James 1: 17-27

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God’s righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

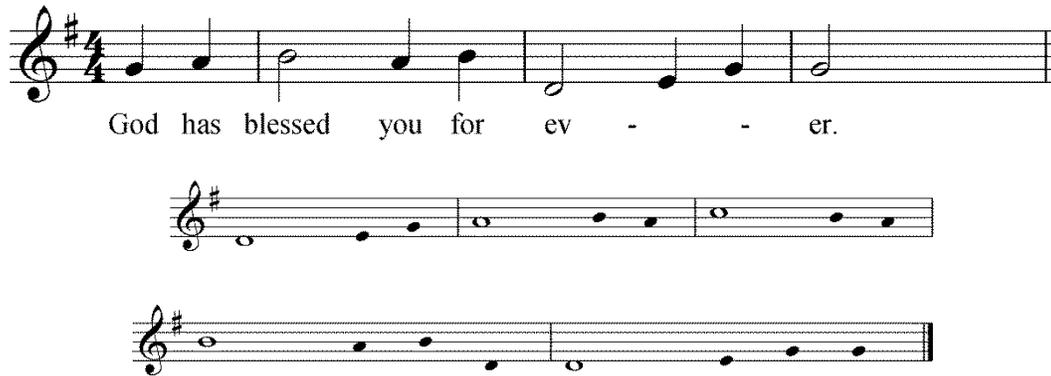
The Word of the Lord

Thanks be to God.

THE PSALM

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 45: 1-2, 7-10



My heart is filled with a stir-**ring** song;
let me recite what I have composed for **the** sovereign:
my tongue is like the pen of a **skilled** writer.
You are the fairest of all; grace flows **from** your lips,
therefore God has blessed **you** for ever.

REFRAIN

Your throne endures forever **and** ever,
a sceptre of justice is the sceptre of **your** realm;
you love justice and hate **wrong** doing.
Therefore God, your God **has** anointed you
with the oil of gladness a-**bove** all others.

REFRAIN

All your clothes are scented with myrrh, aloes, **and** cassia.
and the music of string instruments from ivory palaces fills you **with** joy.
Daughters of rulers come **to** greet you,
at your right hand **is** the queen,
adorned with **gold** of Ophir.

REFRAIN

THE GOSPEL ACCLAMATION (sung by all)



*I wait for the Lord;
my soul waits for his word.*

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke and John) which depict the life, teachings, death, resurrection and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Mark 7: 1-8, 14-15, 21-23

The Lord be with you.

And also with you

The Holy Gospel of our Saviour Jesus Christ according to Mark
Glory to you, Lord Jesus Christ

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, "Why do your disciples not live[d] according to the tradition of the elders, but eat with defiled hands?" He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written,

‘This people honours me with their lips,
but their hearts are far from me;
in vain do they worship me,
teaching human precepts as doctrines.’

You abandon the commandment of God and hold to human tradition.”

Then he called the crowd again and said to them, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile." For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.”

The Gospel of Christ

Praise to you, Lord Jesus Christ.

THE SERMON

Rob Miller
Ordinand

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

THE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist, particularly on special feast days, declaring our loving trust in the Triune God and exploring the relationship between the three "persons" of God – the Creator/Father, Jesus the Christ/Son, and the Holy Spirit.

Let us confess our faith, as we say,

**We believe in one God
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:**

**by the power of the Holy Spirit
he became incarnate from the Virgin
Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of
the Father.**

**He will come again in glory to judge the
living
and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the
giver of life,
who proceeds from the Father.
With the Father and the Son he is
worshipped
and glorified.**

**He has spoken through the prophets.
We believe in one holy catholic and
apostolic Church.**

**We acknowledge one baptism for the
forgiveness of sins.**

**We look for the resurrection of the dead,
and the life of the world to come. Amen**

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the universal church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are a part of a larger fellowship, the Church – the Body of Christ. Please respond as directed by the Intersessor.

Lord, hear us.

Lord, graciously hear us.

THE CONFESSION AND ABSOLUTION

Confessing our sins, receiving forgiveness (absolution) and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Jesus said: Before you offer your gift, go and be reconciled. As brothers and sisters in God's family, we come together to ask our Father for forgiveness.

Most merciful God,

We confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen

The presider offers absolution and the people respond

Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord. **Amen.**

THE PEACE

Christ is our peace.
He has reconciled us to God
in one body by the cross.
We meet in his name and share his peace.

The peace of the Lord be always with you.
And also with you.

The Celebration of the Eucharist

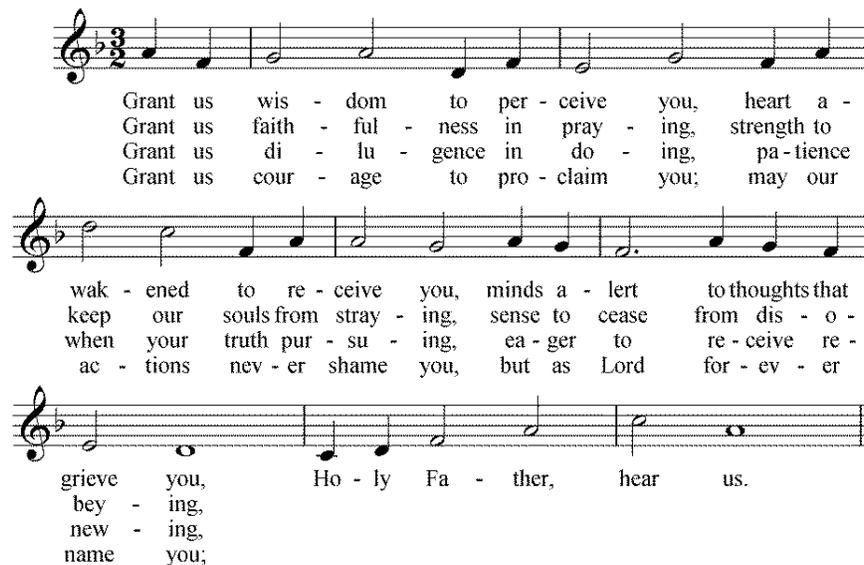
THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory we gratefully offer back some of what God has given us, symbolically in the elements, and in our contributions towards the work of the church. All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by donating online at www.cathedralhamilton.ca

OFFERTORY HYMN – Grant Us Wisdom to Perceive you

TEXT: Rae E. Whitney, 1989 (based on a prayer of St. Benedict)

MUSIC: Carol Doran, 1994.



Grant us wis - dom to per - ceive you, heart a -
Grant us faith - ful - ness in pray - ing, strength to
Grant us di - lu - gence in do - ing, pa - tience
Grant us cour - age to pro - claim you; may our

wak - ened to re - ceive you, minds a - lert to thoughts that
keep our souls from stray - ing, sense to cease from dis - o -
when your truth pur - su - ing, ea - ger to re - ceive re -
ac - tions nev - er shame you, but as Lord for - ev - er

grieve you, Ho - ly Fa - ther, hear us.
bey - ing,
new - ing,
name you;

PRAYER OVER THE GIFTS

Merciful God,
receive all we offer you this day.
Give us grace to love one another
that your love may be made perfect in us.
We ask this in the name of Jesus Christ our Lord.

Amen.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you

And also with you

Lift up your hearts

We lift them up to God

Let us give thanks to the Lord our God

It is right to give our thanks and praise.

Blessed are you, gracious God,
creator of heaven and earth;
by water and the Holy Spirit
you have made us a holy people
in Jesus Christ our Lord;
you renew that mystery in bread and wine and nourish us,
to show forth your glory in all the world.
Therefore with angels and archangels,
and with all the holy people
who have served you in every age,
we raise our voices
to proclaim the glory of your name.

Ho - ly, Ho - ly, ho - ly Lord.
God of pow'r and might, Heav'n and earth are
full of your glo - ry. Ho - san - na in the high - est.
Bles - sed is the One who
comes in the name of the Lord. Ho-san-na in the high - est.

We give thanks to you, Lord our God,
for the goodness and love you have made known to us in creation;
in calling Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh, Jesus your Son.

For in these last days you sent him to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.

In him, you have delivered us from evil, and made us worthy to stand before you.
In him, you have brought us out of error into truth, out of sin into righteousness,
out of death into life.

On the night he was handed over to suffering and death,
a death he freely accepted, our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
“Take, eat: this is my body which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine;
and when he had given thanks, he gave it to them, and said,
“Drink this, all of you: this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

Therefore, Father, according to his command,

**we remember his death,
we proclaim his resurrection,
we await his coming in glory;**

and we offer our sacrifice of praise and thanksgiving to you,
Lord of all; presenting to you, from your creation, this bread and this wine.
We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ, and make them new,
and bring us to that city of light where you dwell with all your sons and daughters;
through Jesus Christ our Lord, the firstborn of all creation,
the head of the Church, and the author of our salvation;
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father, now and for ever.

Amen.

THE LORD’S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

As our Saviour taught us, let us pray,

**Our Father in heaven,
hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and for ever. Amen.**

THE BREAKING OF THE BREAD

“I am the bread of life” says the Lord.
“Whoever comes to me will never be hungry;
who believes in me will never thirst.”

Taste and see that the Lord is good; happy are they who trust in him!

Je - sus, Lamb of God: have mer - cy on us.

Je - sus bear-er of our sins: have mer - cy on us.

Je - sus re-deem-er of the world: give us your peace.

THE INVITATION TO SPIRITUAL COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

Dear friends, I invite you in this moment,
wherever you may be, to receive Christ,
in communion with the saints,
and the gathering of God’s people,
unseen and yet present with us now.

Many are made one

We receive you Lord Jesus Christ,
We welcome your presence in us,
And together proclaim our love for you; With our hearts, minds, our souls and our strength,
With the saints we worship you, With the angels we adore you,
With your whole Church, we proclaim your reign,
Come to us, though many, and make us one in you

Amen.

I invite you in the silence of your own hearts to make your own act of Communion with Christ.

*Come Lord Jesus and make in my heart your dwelling place and home.
I seek to love you with all my heart, mind, soul and strength, and so through your presence
of bread and wine
I receive you afresh and praise you for you are my God.
As you fill me, so may my love for you and for all your people,
rise and overflow,
that with joy and thanksgiving
I may serve you in the world you love. Amen.*

MUSIC AT COMMUNION

DUET – Panis Angelicus

Christoph Dalitz (2011)

*Panis angelicus
Fit panis hominum;
Dat panis coelicus
Figuris terminum:
O res mirabilis!
Manducat Dominum
Pauper, servus et humilis.*

*The bread of the angels
becomes the bread of mortals;
the bread of heaven
puts an end to prefigurations.
O wondrous thing!
the poor, the slave and the humble
feed on their Lord.*

*Te trina Deitas,
Unaque poscimus,
Sic nos tu visita,
Sicut te colimus;
Per tuas semitas
Duc nos quo tendimus,
Ad lucem quam inhabitas.*

*Of you, threefold and
one God, we ask:
Come to visit us
as we worship you;
lead us on your paths
to where we want to go:
to the light in which you dwell*

PRAYER AFTER COMMUNION

Almighty God, you renew us at your table with the bread of life.
May your holy food strengthen us in love
and help us to serve you in each other.
We ask this in the name of Jesus Christ our Lord.

Amen.

THE BLESSING

The God of all grace, who called you to his eternal glory in Christ Jesus, establish, strengthen and settle you in the faith; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

Amen

THE DISMISSAL

Go forth into the world rejoicing in the power of the Spirit.

Thanks be to God.

POSTLUDE

Intermezzo from the Symphonie No. 6 in g minor

C. M. Widor (1844-1937)

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Rector, Christ's Church Cathedral, Dean of Niagara

PREACHER

Rob Miller
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